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Studies," "Festal Hymns and Songs and Devotional Passages." The companion volume brings "together in a convenient form the more striking of the shorter passages of the Old Testament and the more illuminating of the similes, metaphors, and descriptive phrases." These volumes are admirably adapted to the purpose for which they were written, namely, for use in the schoolroom; and one may venture to add that the preacher who is looking for a new kind of "homiletical concordance" should examine these books.

Jesus as He Was and Is. By Samuel G. Craig. New York: George H. Doran, 1914. Pp. 288. \$1.00.

This is a good series of sermons, earnest and positive in its teaching, from one who believes that Jesus is the same yesterday and today.

The Prayers of St. Paul. By W. H. Griffith Thomas. New York: Scribner, 1914. Pp. 144. \$0.60.

Dr. Thomas gives in this book a series of nine meditations on texts of the Epistles of St. Paul which reveal the writer's spiritual life as characterized by prayer. This book will be found practical and helpful by Bible students.

The Joy of Finding. By A. E. Garvie. New York: Scribner, 1914. Pp. 138. \$0.60.

This is an exposition of the parable of the Prodigal Son where the center of interest is the contrast between the attitude of the father and the elder brother as typical of God's humanity and Man's inhumanity to man. God can be defined as what man at his best would be. This parable, for instance, shows that he is man-like and fatherly; it is not a complete system of theology, but no theology should contradict its lessons. Readers of this book will not fail to understand it and to explain it better.

The Psychology of the New Testament. By M. Scott Fletcher. New York: Hodder & Stoughton, 1912. Pp. 332. \$1.50.

Psychology is the modern science that seeks to understand how men feel and think, why they feel and think as they do, and how this mental process operates in the whole physical personal complex. Formally defined, psychology is the science of consciousness, the description and explanation of sensations, desires, emotions, cognitions, reasonings, decisions, and volitions. To interpret these states of consciousness one must know as fully and accurately as possible their causes, conditions, and consequences. Now the New Testament

undertakes no such analysis and investigation of the phenomena, origin, and result of human consciousness; for this reason the New Testament presents no psychology. In the strict sense, therefore, the title of the book is incorrect. What the New Testament does is to take up and turn to evangelizing use certain popular current Jewish cosmic and anthropological ideas of a pre-scientific quality already associated with moral-religious experience in the homiletics, education, and worship of Palestine in the first century A.D. But the author's intention is plain enough: he wishes to argue the essential validity of these New Testament cosmic and anthropological ideas for modern psychology and their supreme worth for moral-religious teaching.

Mr. Fletcher states that his purpose is "to arrive at a knowledge of the psychological conceptions of the New Testament writers by an inductive study of their teaching, looked at from the standpoint, but interpreted in terms of present-day psychology" (p. 6). Of the two tasks here proposed, the historical interpretation and the modern interpretation of the primitive-Christian religious experiences and conceptions, the former is more nearly accomplished than the latter. After a chapter on "The Relation of Biblical to Modern Psychology," he arranges his treatment of the subject in three divisions: Part I, The Psychological Terminology of the New Testament, where he discusses the meaning of the terms Soul, Spirit, Heart, and Flesh. Part II, The Psychological Experiences of the New Testament, contains chapters on "Jesus and Man in the Synoptic Gospels," "The Conversion of Paul," "Spiritual Conditions of Entrance into the New Life," "The Psychology of Repentance and Faith," and "The Regenerate Man." Part III, Comparative Conceptions of Personality, sets forth "The Christian Personality," "The Jewish Conception of Personality," "Contrast between Greek and Christian Views," and "The Relation of the Christian Idea to Modern Theories."

At the outset (p. 3) Mr. Fletcher accepts the statement that "there is no revealed anthropology or psychology"; and later (p. 11) says, "It should be recognized at the outset that the biblical psychology is not scientific in the strict sense of the word." These things are true: one must not expect that the religious experiences of Jesus, Paul, and their followers in the first century A.D. will have been apprehended, either by themselves or by others, in a scientific way. There was some psychological science in the period to which they belonged, but it was Greek rather than Jewish, and of the scholars rather than of the people. The first Christians were neither trained nor disposed to interpret their feelings and ideas according to scientific principles. Theirs was a "folk-psychology," pre-scientific, naïve, traditional, homiletical, and ritualistic. The author, however, drifts away

from this initial position, and as he proceeds to present the New Testament facts and ideas, they seem to dominate his thinking and to appear to him as normative, even for modern psychology. He maintains "that the life and personal influence of Jesus was the great factor in giving due significance to the worth of human nature; that his teaching about God and man enlarged all hitherto existing conceptions about each and their relation to one another; and that the beliefs about the meaning of his death and resurrection lifted man into a realm of ideas about his own nature, his spiritual possibilities, and destiny that surpassed all ancient beliefs or speculations. Belief in the Incarnation and Atonement, however variously expressed, placed man in a new perspective in his estimate of himself and of his relations both to God and to other men" (p. 301). Further, "the New Testament ideas of human personality show that they harmonize with those modern conceptions of human personality which, on the side of self-consciousness, emphasize the unity, continuity, and identity of each man's life, and which, on the side of self-determination, regard him as free and responsible. But the distinctive feature in the Christian idea of personality is that the whole man—emotional, thinking, and willing—stands in closest and most intimate relationship with the divine Spirit, from whence he originated and under whose personal influence and power he alone reaches his consummation in Christ" (pp. 318 f.).

These are the closing words of the book, and psychology is thus presented with the whole body of religious experiences and ideas to be incorporated in the modern science without reinterpretation. We seem, then, after all, to have "a revealed anthropology and psychology"; the New Testament seems to dictate its understanding of the primitive-Christian states of consciousness as normative for our own twentieth-century thinking. True, the ancient thought-world and interpretation of experience still persist for conservative Christianity, and Mr. Fletcher's book will be very useful for theology and homiletics in the churches generally; but it still remains for the science of psychology to investigate, explain, and classify the primitive-Christian facts, emotions, and ideas in accordance with the modern developmental, biological, ethical, and unitary world-view.

The Wisdom of Jesus Son of Sirach, or Ecclesiasticus. By W. O. E. Oesterley. New York: Putnam, 1912. Pp. 471. \$1.75.

We have here the best introduction and commentary on the Book of Ecclesiasticus that exists in English. The first one hundred pages treat in a masterly fashion the problems of title, date, point of view, author, place of composition, the original language, the translations,

and the text; with a full summary of the teaching of the book concerning God, Wisdom, Law, Sin and Atonement, Grace and Free-Will, Works, Worship, the Messianic Hope, and the Future Life. The remainder of the book consists of the text of Ecclesiasticus according to the English Revised Version, with concise but extensive Notes occupying about two-thirds of each page. The feature of these Notes that is of especial interest is the variant readings from the original Hebrew text, about two-thirds of which has recently been recovered from manuscripts found in Cairo (since 1896 A.D.), together with a full array of the readings of the Syriac and other versions.

Ecclesiasticus has been more appreciated and used, both by Jews and by Christians, than any other writing outside of the Old Testament Canon; in fact, more than several books inside that Canon, as for example the Song of Songs, Lamentations, Haggai, and perhaps Numbers. For it is packed with choice moral and religious teaching—teaching that was considered orthodox and valuable by the Jews, who might have canonized the book with the rest of the Old Testament if it had happened to be written earlier, and if the author had been more of a Pharisee in his ideas, sentiments, and affiliations. The author was a Jewish scholar and teacher of Palestine, of the order of the sages who produced and inculcated a practical religious philosophy of life that we technically call Jewish Wisdom. Job, Proverbs, many of the Psalms, and the Book of Ecclesiastes belong to the same class of writings; and outside of the Old Testament we have this book of Ecclesiasticus, the Wisdom of Solomon, the Testaments of the Twelve Patriarchs, the Sayings of the Fathers (Aboth), and much of the teaching of Jesus and of Paul, also the Epistle of James, all belonging to this Wisdom-type of literature.

This book was written in Palestine about 190 B.C., by a man whose name was Joshua ("Jesus" in Greek) the Son of Sirach. Scholars are now adopting the name Sirach for the book in the place of the later, less original, Vulgate-Latin name, Ecclesiasticus. The Book of Proverbs, which it most resembles, had been completed perhaps a hundred years before, at a date early enough to be included in the third and latest group of Old Testament writings. During the third century B.C. the work of the Wise continued active, so that when our author came to write, early in the second century, he was able to gather from many teachers a large body of choice materials for his book, in addition to what he himself had been producing. Sirach is a third larger than Proverbs and is nearly if not quite its equal in merit and usefulness. About 130 B.C. this book was translated by the author's grandson into Greek in Alexandria, for the use of Greek-speaking Jews in Egypt and elsewhere. Later it was translated into many other languages, so popular and service-